Aduertiſements

partly for due order in the publique ad-
miniſtration of Common pray-
ers, and vſyng the holy Sacra-
mentes:

And partly for the apparell of all perſons
Eccleſiaſticall, by vertue of the Queenes Maieſties
letters commaunding the ſame, the 7th.
day of Ianuary, in the ſeuenth yeere of the
raigne of our Soueraigne Lady ELIZA-
BETH, by the grace of GOD of
Englande, *Fraunce*, and Ire-
land Queene, defender
of the faith, &c.

¶ Imprinted at London, at the
three Cranes in the Vine-
tree, by Thomas Dawſon,
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Church of England

THe Queenes maiestie of her godly zeale calling to remẽbrance howe necessary it is to the auancemente of Gods glory, and the establyshment of Chrystes pure religion, for all her louyng Subiectes, especially the state Ecclesiastical, to be knit togeather in one perfect vnity of doctrine, & be conioyned in one vniformity of Rites and maners in the ministration of Gods holy worde, in open prayer & ministration of sacraments, as also to be of one decent behauiour in theyr outward apparrel, to be knowne partly by their distinct habits to be of that vocatiõ (who should be reuerenced the rather in theyr offices as ministers of the holy things wherto they bee called) hath by her letters directed vnto the Archbishop of Canterbury & Metropolitane, requyred, enioyned & straightly charged, that with assistance and conference had with other bishops, namely such as be in commissiõ for causes ecclesiasticall, some orders myght be taken, whereby all diuersities & varieties among them of the Clergy and the people (as breeding nothyng but contention, offence and breach of commõ charity, and be against the lawes, good vsage and ordinances of the Realme) might be reformed & repressed and brought to one maner of vniformity throughout the whole realme, that the people may therby quietly honor and serue almighty God in trueth,

concord, vnity, peace and quietnes, as by her maiesties layd letters more at large doth appeare. Whereupon by diligent conference and communication in the same, and at last by assent & consent of the persons before layde, these orders and rules ensuyng haue byn thought meete and conuenient too bee vsed & followed: not yet prescribyng these rules as lawes equivalent with the eternal worde of GOD, as of necessity to bynde the consciences of her subiects in the nature of them considered in themselues: Or as they should adde any efficacy, or more holynesse to the vertue of publique prayer and to the Sacraments, but as temporall orders meere Ecclesiastical, without any bayne superstition, and as rules in some part of discipline concernyng decency, distinction, and order for the tyme.

FIrst, that al they whiche shalbe admitted too preach, shalbe diligently examined for their conformitie in vnity of doctrine, established by publique authority: and admonished to vse sobrietie and discretion in teaching of the people, namely in matters of controuersie: and to consyder the grauity of their office, and to forsee with diligence the matters which they will speake, too vtter them to the edification of the audience.

Item, that they set out in their preachyng the reuerent estimation of the holye Sacramentes of Baptisme and the Lordes Supper, exciting the people to thoften & the deuout receiuyng of the holy Communion of the body and blood of Christe, in suche forme as is already prescribed in the boke of common prayer: and as it is further declared in an homily concerning the vertue and efficacy of of the said Sacramentes.

Item, that they moue the people to al obedience, aswell in obseruation of the orders appointed in the booke of Common seruice, as in the Queenes Maiesties Iniunctions, as also of all other ciuyll dueties due for subiectes to doe.

Item, that al licences for preachyng, graunted out by the Archbyshop & Bishops within the prouince of Canterbury, bearyng date before the fyrst day of

March 1564. be void and of none effect: & neuertheleſſe al ſuch as ſhalbe thought meete for the office, to bee admitted agayne without difficulty or charge, paying no more but 4. pence for ꝑ writing, parchment and waxe.

Item, if any Preacher or parſon, Vicar or Curat ſo lycenſed, ſhall fortune to preach any matter tending to diſſention, or to the derogation of the religion and doctrine receyued, that the hearers denounce the ſame to the Ordinaries, or the next byſhop of the ſame place: but no man openly to contrary or to impugne the ſame ſpeache ſo diſorderly uttered: whereby may grow offence and diſquiet of the people, but ſhalbe cõuinced and reproued by the Ordinary after ſuch agreable order, as ſhalbe ſeene to him according to the grauity of the offẽce. And that it be preſented within one moneth after the woordes ſpoken.

Item, that they vſe not to exact or receiue vnreaſonable rewardes or ſtipends of the poore paſtors, commyng to theyr Cures to preach, wherby theymyght be noted as followers of fylthy lucre, rather then vſe the office of preaching of charity and good zeale, to the ſaluation of mens ſoules.

Item, if the Parſon be able, he ſhal preach in his owne perſon euery three monethes, or elſe ſhall preach by another, ſo that his abſence be approued by the Ordinary of the Dioces in reſpecte of ſickneſs, ſeruice or ſtudy at the Vniuerſities. Nenertheleſſe

uertheleſſe yet for want of able preachers & Parſons, to tollerate them without penalty, ſo that they preach in theyr owne perſons, or by a learned ſubſtitute, once in euery three monethes of the yeere.

¶ *Articles for adminiſtration of prayer and Sacramentes.*

FIrſt, that the Common praier be ſaid or ſong decently and diſtinctly, in ſuche place as the Ordinary ſhall thynke meete for the largnes and ſtreightnes of the Church and Quyer, ſo that the people may be moſt edifyed.

Item, that no Parſon or Curate, not admitted by the Biſhop of the Dioces to preach, do expound in his own Cure, or ellewhere, any ſcripture or matter of doctrine or by the way of exhortation, but onely ſtudy to reade gravely and aptly, without any gloſing of the ſame, or any additions, the Homilies already ſet out, or other ſuch neceſſary doctrin as is or ſhalbe preſcribed for the quiet inſtruction and edification of the people.

Item, that in Cathedral Churches & Colledges, the holy Communion be miniſtred vpon the fyrſte or ſecond Sunday of euery monethe at the leaſte. So that both Deane, Prebendaries, Priests and Clerkes doe receiue: and all other of diſcretion of the fundacion, doe receiue foure times in the yeere at the leaſt.

Item, in the ministration of the holy Communion in the Cathedrall and Collegiat Churches, the principall minister shal vse a Cope, with Gospeller & Epistoler agreeably: and at all other prayers to be said at the Cõmunion table, to vse no Copes, but surplesses.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hoode in the Quyer: and when they preach in the Cathedrall or Collegiate Churche, to weare their hoode.

Item, that euerye minister saying any publique prayers, or ministring of the sacraments or other rites of the church, shal weare a comely Surplesse with sleeues, to be prouided at the charges of the Parishe: and that the Paryth prouide a decent table standing on a frame, for the Communion table.

Item, they shal decently couer with Carpet, silke or other decent couering, & with a fayre linnē cloth (at the tyme of the ministration) the Cõmunion table: and to set the ten Commaundementes vppon the East wall ouer the saide table.

Item, that al cõmunicants do receiue kneeling, and as is appoynted by the lawes of the Realme, and the Queenes Maiesties Iniunctions.

Item, that the Font be not remoued, nor that the Curate do baptise in paryth Churches in any Basons, nor in any other forme then is already prescribed.

ſcribed, without charging the parent to be preſent or abſent at the Chriſtening of his child, although the Parent may be peſent or abſent, but not to anſwere as Godfather for his childe.

Item, that no childe be admitted to anſweare as Godfather or Godmother, except the childe hath receiued the Communion.

Item, that there bee none other holydaies obſerued beſides the Sundayes, but onely ſuch as bee ſet out for holydayes, as in the ſtatute Anno quinto & ſexto Edwardi ſexti, and in the newe kalender authoriſed by the Queenes Maieſtie.

Item, that when any Chriſtian body is in paſſing, that the Bel be tolled, and that the Curate be ſpecially called for to comfort the ſicke perſon: and after the time of his paſſing, to ryng no more but one ſhort peale: and one before the burial, and an other ſhort peale after the buriall.

Item, that on Sundayes there be no ſhops open nor Artificers commonly going aboute theyr affaires worldly. And that in all Fayres and commō markets, falling vpon the Sūday, there be no ſhewing of any wares, before the ſeruice be done.

Item, that in the Rogation dayes of proceſſion, they ſing or ſay in Engliſhe the two Pſalmes beginning, Benedic anima mea, &c. with the Letanie and Suffrages thereunto, with one Homilie of thankeſgeuing to God, already deuiſed and deuided into foure partes, without addition of any ſuperſtitious Cerimonies heretofore vſed.

siasticall pollicie.

FIrst, agaynst the day of geuyng of orders appointed, the Bysshop shall geue open monitions to al men, to except agaynst such as they knowe not to bee woorthy, eyther for lyfe or conuersation. And there to geue notice that none shal sue for orders, but within theyr owne Dioces where they were borne, or had theyr long tyme of dwellyng, except suche, as shalbe of degree in the Uniuersites.

Item, that young Priestes or Ministers, made or to be made, be so instructed, that they be able to make apt answeres concerning the fourme of the Catechisme prescribed.

Item, that no Curate or Minister bee permitted to serue without examination & admission of the Ordinary or his deputy, in writyng, hauyng respect to the greatnes of the Cure, and the meetnes of the party: and that the sayd ministers if they remoue from one Dioces to an other, bee by no meanes admitted to serue, without testimony of the Diocesan from whence they come, in writing of theyr honestie, and ability.

Item, that the Bishop doe call home once in the yeere any Prebendary in his Church, or beneficed in the Dioces which studieth at the Uniuersities, to knowe howe he profiteth in learnyng: and that he be not suffered to be a seruing or a wayting mā dissolutly.

Item,

Item, that at the Archdeacons visitation, the Archdeacon shal appoint the Curates to certaine textes of the new Testament, to be conde without booke. And in the yere next Synode to exact a rehearsall of them.

Item, that the Churchwardens once in the quarter declare by theyr Curates in billes subscribed with theyr handes to the Ordinary, or to the next officer vnder him, who they be which wyll not redily pay theyr penalties for not cõmyng too Gods diuine seruice accordingly.

Item, that the Ordinaryes do vse good diligent examination, to forsee all Simonicall pactes or couenauntes with the Patrons or presenters, for the spoyle of theyr Glebe, Tithes, or mansion houses.

Item, that no persons be suffered to mary within the Leuitical degrees mentioned in a Table set foorth by the Archbyshop of Canterbury in that behalf, Anno Domini 1563. and yf any such be, to be separated by order of lawe.

FIrste, that all Archbishops and Bishops doe vse and continue theyr accustomed apparrell.

Item, that all Deanes of Cathedral Churches, Maisters of Colledges, all Archdeacons, & other dignities in cathedral churches: doctors bachlers of Diuinitie and lawe, hauing any Ecclesiasticall liuyng, shall weare in theyr common apparrell abrode, a syde Gowne with sleeues streight at the hand, without any cuttes in the same. And that also without any fallyng cape: and to weare tippets of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24. Henrici octaui.

Item, that all Doctors of Phisicke, or of any other facultie, hauyng any lyuyng Ecclesiastical, or any other that may dispende by the Churche one hundred markes, so to bee esteemed by the fruites, or tenthes of their promotions: and all Prebendaries, whose promotions be valued at xx. pound or vpward, weare the like apparrell.

Item, that they and all Ecclesiasticall persons, or other hauing any ecclesiasticall liuing do weare the Cap appointed by the iniunctions: And they to weare no Hattes but in theyr iourneying.

Item, that they in theyr iourneying doe weare theyr clokes with sleeues put on, & like in fashion to their gownes, without gardes, welts, or cuts.

Item

Item, that in their priuate houses and studies, they vse their owne libertie of comely apparrell.

Item, that all inferiour Ecclesiasticall persons shal weare long gownes of the fashion aforesaid, and cappes as before is prescribed.

Item, that all poore Parsons, Vicars, and Curates do indeuour themselues to conforme their apparrell in lyke sort, so soone and as conueniently as their abilitie wyl serue to the same. Prouided that their ability bee iudged by the Bishop of the Dioces. And if their ability wyl not suffer to buye them long gownes of the forme afore prescribed, that then they shall weare their short gownes, agreable to the forme before expressed.

Item, that al such persons as haue been or be ecclesiasticall, and serue not the ministerie, or haue not accepted or shall refuse to accept the otheof obedience to the Queenes Maiestie, do from henceforth abroade weare none of the said apparrel of the forme & fashion aforesaide, but to goe as meere lay men, tyll they be reconciled to obedience: and who shal obstinatly refuse to do the same, that they be presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to bee reformed accordingly.

¶ *Protestations to be made, promised and subscribed by them that shall hereafter bee admitted to any Office, Roome, or Cure in any Churche, or other place Ecclesiasticall.*

IN primis, I shal not preache or publiquely interprete, but onely reade that whiche is appointed by publique authoritie, without speciall licence of the Bishop vnder his seale.

I shall reade the seruice appointed, plainely, distinctly & audibly, that all the people may heare and vnderstande.

I shall keepe the Register booke accordyng too the Queenes Maiesties Iniunctions.

I shal vse sobrietie in apparrel, and specially in the Churche at Common prayers, accordyng to order appoynted.

I shal moue the parishioners to quiet and concorde, and not geue them cause of offence, and shal helpe to reconcile them which be at variaunce, to my vttermost power.

I shall reade dayly at the least one Chapter of the old Testament, and another of the newe with good aduisement, to thincrease of my knowledge.

I doo also faythfully promyse in my person, too vse and exercise my office and place to the honor of God, to the quiet of the Queenes subiects within my charge, in trueth, concord and vnity. And also

to

to obserue, keepe and maytayne such order and vniformity in all externall pollicy, Rites and Ceremonies of the Church, as by the lawes, good vsages and orders are already well prouided and establyshed.

I shall not openly intermeddle with any artificers occupations, as couetously too seeke a gayne therby, hauing in Ecclesiastial lyuyng to the sume of twenty Nobles or aboue by yeere.

Agreed vpon and subscribed by

Matthæus Cantuariensis.
Edmundus Londoniensis.
Richardus Eliensis.
Edmundus Roffensis.
} Commissioners in causes Ecclesiasticall,

Robertus Wintoniensis.
Nicholaus Lincolniensis
With others.

FINIS.